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MIKOYAN—THE NEW PATTERN

YES, presumably it was the President of the United States, photographed in his study, speaking with the Soviet First Deputy-Prime Minister, Mr. Mikoyan, with Mr. Dulles looking grimly on, shown in the newspapers last week. One of the leading Soviet ministers had just finished a kind of triumphal visit to the United States and had ended up with a chat with the President.

Not much more than four years ago the President had not dared openly to intervene in the bizarre MacCarthy witch-hunts of faintly suspected Communists.

Since then the Hungarian revolution has taken place, and been brutally suppressed. Nagy has been judicially murdered (with the assent, presumably, of the same Mr. Mikoyan chatting with the President). And the Russian satellite states are just where they were. It is as well, perhaps, not to think too long about power politics; try to accept the fact that the Mikoyans are presumably human, and look for the best in the kind of world that is still engaged, wherever there is opportunity, in devising weapons to kill more and more people in the quickest possible time. Although why anyone should be expected tamely to accept this world on the authority of Presidents, First Deputy-Prime Ministers, Prime Ministers, Leaders of People's Republics, or anyone else who says what must be, has not yet been made clear, save in the "I told yous" of the eminent persons who speak in that manner.

The New Pattern

But in the jungle world of power politics something at last is emerging. The leaders no longer wish to blow themselves up or their peoples. The pressure of their peoples down below is getting difficult. All sorts of public forces are asserting themselves, and neither Mr. Mikoyan, Mr. Dulles, President Eisenhower, or the gentlemen everywhere who have to say "Yes" or "No" to the development of the bomb, can sit quite comfortably and ignore them. The pressure, in spite of orthodox appearances, must be intense, even in Russia, and a new pattern of give and take is one of the results.

The pattern is taking the form of, how can we reasonably meet one another, in certain rules of the game devised by us, within the constant threat of nuclear destruction? Neither can destroy the other, no matter how correct the wish to do so may be, without destroying both. It is quite clear that the moral forces of the universe do not declare, as it were, for one-half of mankind against the other. We were momentarily misguided in thinking so. We will patch up our major disagreements and try to devise some workable understanding. We may even be able to do something about Berlin.

And the refugees from Hungary, some of whom, presumably, would have suffered the fate of Nagy, if the agents of Mr. Mikoyan could have put their hands upon them, are pushed into the sidelines with their banners. It says something for the moral order that they were there at all. And since the moral order has a way of working in its own way in the long run it is as well not to be bemused by the Mr. Mikoyans too much.

A Hundred Years of Peace

But what is happening? A new pattern of national relationships is emerging. A new code for keeping the peace is slowly being decided upon. It is a code similar to the one which kept the peace between the great European nations (armed to the teeth) between the years 1870 and 1914. And forty-four years of peace is something. In a nuclear age it may even be extended to a hundred years. And since no one can even imagine what the world will be like in a hundred years (aeroplanes already travel twice as fast as sound, which brings Moscow for potential travel purposes as near to London as Birmingham), it is as well to look forward in conviction to a hundred years.

The Scheme Worked

Keeping the peace in the great Victorian and Edwardian era of peace was based upon the principle of compensation. If one great power seemed to be getting a little more powerful than the others, then the others had to be given something to make up. It was thought sensible to keep as even a balance of power between all the great nations (in Europe, no one else was thought to count very much) as possible. If anyone seemed to destroy the balance he was a brigand and war was imminent. On the whole, gentlemen, namely the men in the foreign offices and chancelleries, were not brigands. The scheme worked.

So, apparently, the give and take is to be resurrected again. Russian messianism is not going to march against the world, and Western indignation about freedom is not going to march against Russia. Whatever each side may secretly believe or hope, each passing quarrel can reasonably be ended. A little will be given there in return for a little to be received here. Russian Communism and Western liberty will negotiate and compromise. It is

probably for the best in a world, alas! of small contemporary wars, if not big ones.

And if an Englishman should feel uncomfortable he may reflect that his political representatives who led him to battle against Nasser two years ago, have just fixed up a nice little compromise with him, and that the world is probably none the worse for that.

And if he should still feel uncomfortable in such a world he can still gird his loins to do something about it.

FREE AND CATHOLIC

A MOVEMENT THAT FAILED

THE current issue of the Transactions of the Unitarian Historical Society, edited by the Rev. Gordon Bolam, is of exceptional interest. The intricacies and conflicts of the religious movements from which much Unitarianism came are scholarly investigated.

One article, by Mr. Bruce Findlow, deals at length, and with urbane asides, with one slight movement that troubled the waters for a time of recent Unitarianism. It called itself the Free Catholic Movement. Certain lessons are to be deduced from Mr. Findlow's article. It is best for extracts from the article to speak for themselves. They are here printed.

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The Free Catholic Movement had a visible and, we might say, corporate life between 1916 and 1928 in the small magazine called *The Free Catholic* and, for a little longer, in the organization which grew out of the magazine, and which was called *The Society of Free Catholics*. But long before that a "catholic idea" (which the Free Catholics claimed to be the seed of their flower) found favour and application in a few individuals and churches acting more or less independently; and when the magazine and organization of the Free Catholic Movement faded away, this idea, somewhat chastened and discredited perhaps, continued its quiet life as before.

The chief figure in the Free Catholic Movement was Joseph Morgan Lloyd Thomas (1868-1955). When he entered Manchester College, Oxford, in 1895, to train for the ministry, he was already a qualified solicitor. He ministered at Liscard, Cheshire (1898-1900), High Pavement Chapel, Nottingham (1900-1912), and the Old Meeting Church, Birmingham (1912-1931). In him we see reflected something of two men before his time who advocated the idea of a truly catholic church. Lloyd Thomas edited a version of Richard Baxter's *Reliquiae Baxterianae* in 1925, which displayed his long interest in that controversial Puritan figure and expressed his belief that Baxter was a foremost advocate of the catholic idea despite the violence of some of his convictions and his vigour in argument. Lloyd Thomas quotes elsewhere Baxter's description of himself as "a Catholique Christian, who is against confining Christian Love and Communion to any Sect, how Great Soever". Stanley Mellor, in a review of Thomas's edition of *Reliquiae Baxterianae*, makes two comments about Baxter and his possible link with the Free Catholics: "... Baxter was of the stuff of greatness. You cannot attach labels to a man like this: he belongs to the Church Universal. I think Richard Baxter would have joined this Society of Free Catholics. Whether he would have stayed in it is another matter; but none better than he would have appreciated the grandeur of its aim and its hope, forlorn as that may be." (Mellor was writing out of the wisdom of some years' membership of the Society of Free Catholics.)

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The other figure who gave expression to the catholic idea was Dr. James Martineau. His views, in this aspect, find clearest expression in the essay called *Church-life? Or Sect-life?* (1859) and Lloyd Thomas, in a letter to *The Inquirer* in 1916, claimed with some advantage, "Martineau instructed me, through such essays as his *Church-life? Or Sect-life?* in my first lessons in Free Catholicism". Martineau made his own attempt to translate the catholic idea into a visible form in his abortive 1888 proposals to the National Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-Subscribing or Kindred Congregations, but that is another subject, and here we do no more than notice the claim of Lloyd Thomas that Martineau had a major part in shaping his thoughts. Not everyone accepted the claim. The then Editor of *The Inquirer* added a footnote to the letter: "We do not think that Mr. Thomas's attempt to trace his movement, with its highly coloured sacramental language and its use of the word 'Catholic' in an ecclesiastical sense, back to Dr. Martineau, is in the least justified". As we hope to show there was ground for this editorial indignation, for the process was one by which a simple idea of catholicity or comprehension became something else as a "free catholic" idea and something else again when W. E. Orchard began to influence the movement which Lloyd Thomas began.

Outside Unitarian circles there was another individualist early in the century who gave Lloyd Thomas some encouragement. He was Dr. John Hunter, of Trinity Church, Glasgow. His biographer writes: "Disappointed in the tendency of Congregationalism, he turned to the disciples of Martineau in the churches commonly styled Unitarian, who prefer to call themselves 'Free Christian'. Several of the younger men of this school had made themselves known to him, and he was surprised and pleased to find how much they had in common with his own outlook. And he approved of the 'open' trust of the old Presbyterian churches. 'I felt it a great privilege', wrote the Rev. J. M. Lloyd Thomas, in reference to an address on 'The Coming Church' in Nottingham, in October, 1904, 'to have so convincing a pronouncement for Catholic Christianity delivered from my pulpit. . . . Our people need your wider outlook quite as much as the orthodox bodies'." In 1906, Dr. Hunter gave a series of lectures at Manchester College, Oxford, and the then Principal, Dr. James Drummond, in his invitation, wrote: "Our College has always stood for Catholic Christianity, and would lend itself, so long at least as I have control, to any effort towards that great end".

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An expression of the catholic idea of quite another kind was "Bishop" Vernon Herford's little "Church of Divine Love" in Oxford. George Tyrrell, the Catholic Modernist, must have spoken for many when he wrote to Herford in 1907 of "any attempt to add a fresh element to the universal confusion". "Frankly", Tyrrell went on, "that is why I look a little bit askance at the Church of Divine Love; and would so much rather see you working hand in hand with the liberalism in some of the big communions". Lloyd Thomas and some of his friends must have had similar doubts about Herford's endeavours and yet they fell into much the same kind of pit when their turn came later on. Incidentally, the name of George Tyrrell should be added to the list of those whose ideas exercised an influence upon the thought of Lloyd Thomas. His most treasured books were a complete set of Tyrrell's works.

Two widely separated events bridge the years from the turn of the century to 1916, when the public life of the Free Catholic Movement began. In 1907 there appeared a book by Lloyd Thomas entitled *A Free Catholic Church*. It was favourably and lengthily reviewed in *The Inquirer* by F. K. Freeston, but curiously enough the review provoked no correspondence, although it dealt with a subject upon which readers of *The Inquirer* in several generations have been quick to divide into two opposed schools of thought. Perhaps it was that the book, like the review, struck too lofty a note to seem relevant to any particular situation. In the introduction of the book, it is stated that the aim is to state a position rather than to defend it by very closely reasoned arguments, but the position is stated somewhat defensively. There are several critical references to the soil from whence the book sprang, for example, "advanced Dissenters who complacently disregard the doctrinal trust-deeds on which their chapels are held", and "trust-bound Nonconformists". Having in mind that an organizational experiment was to follow in due time, the following passage illustrates well enough the lyrical and somewhat impractical tone of the statement of the Free

Catholic position. Lloyd Thomas is wrestling with the subject of the importance of doctrine in a church without dogmas: "A Free Catholic Church in its corporate character cannot adopt dogmatic formulae, but the several members will seek their own individual interpretation of life. And as each will seek with the help of all in an atmosphere of frank encouragement and free criticism, a considerable consensus of opinion will naturally ensue, as in the case of natural science. Such consensus, being unconstrained, will be far more trustworthy and will ultimately carry far greater weight than any ordinary ecclesiastical dogma". It was precisely because the Society of Free Catholics failed to achieve any of this that it rose and fell in little more than a decade.

A METHODIST SCIENTIST ON SCIENCE AND RELIGION

By John Rowland

THERE are still many people who suffer under the delusion that science has in some mysterious way disproved religion, and this in spite of the fact that, from the days of Jeans and Eddington, twenty years or so back, more and more scientists of many schools have come around to a more or less religious point of view. There are, really, two ways in which science and religion can be reconciled: first of all, there is the view that men live in two worlds, the world of material things, which is the world of science, and the world of values, which is the world of the arts and of religion. The other view is that we live in one world, but that the scientist and the man of religion are looking at it from different angles. The principal exponent of the second point of view has been Professor C. A. Coulson, who is Professor of Applied Mathematics in the University of Oxford. Professor Coulson's book *Science and Christian Belief*, which is an expanded version of a series of lectures given in the University of North Carolina, made its first appearance in an edition published by the Oxford University Press in 1955; it has recently been republished, by Fontana Books, in a paper-back edition at half a crown, and this publication should be warmly welcomed by all who would like to see this quarrel between men of science and men of religion finally settled.

Professor Coulson, in addition to being an eminent scientist, is an eminent layman of the Methodist Church; and his book is one of the most noteworthy contributions to religious thought that has made its appearance for a long time. The author uses a very telling simile when he compares man's knowledge of life and the universe with man's knowledge of a building which it is intended to build, and which is then constructed in accordance with the architect's drawings: plans, elevations, and so on. The ground-floor plan of the building is a representation of the building; so is the side elevation; but these two drawings bear scarcely any resemblance to each other. Similarly, the botanist's description of a daffodil and the poet's description of the same flower have no resemblance to each other. Similarly, the philosopher's analysis of the good life and the religious man's belief in the will of God may not resemble each other very closely; but, again, they may be two different views of the same thing.

Professor Coulson asks the question: "What is man?" And in reply, he says this:

"The physicist will describe him as a machine for doing work; the chemist as a means of converting chemical energy into other forms of energy; the biologist will speak of him as the latest—and perhaps the last—product of the evolutionary process. All these pictures—and, of course, there are more than these three—arise from one or other of the grand conceptual schemes of science, and they reflect the religious character of all true study. . . . But the Christian, making his act of reflexion and his total response to this almost bewilderingly rich variety of pattern, will want to say: He is a child of God."

That brief quotation will suggest that, in addition to a deep understanding of the problems which divide scientific and religious thinkers (not merely sometimes from each other, but often among themselves), Professor Coulson has a skilful and ready pen, which makes his book immensely readable.

He is very caustic about those whom, he alleges, would build what he calls "the God of the gaps"—in other words, those who would say that there are certain philosophical problems, such as the problem of the mind and the body, which have not been explained and never will be wholly explained. Indeed, as far as I am concerned, I feel that Professor Coulson has not been always entirely fair to those who say that there are mysteries which science cannot explain, because they are outside its chosen territory. This may appear to be a quibble; but I do not think that it is. Yet the fact that one feels that there is a certain one-sidedness in Professor Coulson's discussion of this point should not prevent the critic from hailing *Science and Christian Belief* as a worth-while book with more in it than hundreds of the more ephemeral productions of our day.

NEW ZEALAND UNITARIANS

A NEW journal with the title of *Motive* has arrived at *The Inquirer* office. It is from New Zealand, and is published by the New Zealand Society of Unitarians four times yearly. This new society held its inaugural meeting at Auckland on August 9 of last year, and was attended by "people gathered from many centres in the Dominion with a view to forming a nation-wide association of religious liberals". The name Unitarian was adopted for the Association.

The best way of presenting the aims of the Association to our readers is by extract, taken from a report in the journal.

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"The meeting then received an invigorating and stimulating address from the chairman, which is reported more fully below, and proceeded to a free and open discussion of the formation, objects, and structure of the Society. Comments showed that there was a diversity of interests and a variety of types of people—the thinker, the idealist, and the business man were all represented, and this variety may well prove to be one of the strengths of our new society.

"One of the first points raised was that of the need which we should attempt to fulfil. In New Zealand there existed neither a Dominion-wide Unitarian body nor a body representing free religion as a whole. Some people present felt that the society should be named that of Religious Liberals, rather than that of Unitarians, because it would then be broad enough to embrace all groups and provide an outlet for their considerations. In speaking on this point, Mr. F. W. Moore was applauded for his statement. He recalled that many years ago, before radio broadcasting was placed under the control of a public corporation, the then Unitarian Minister, Mr. Thornhill, had done pioneer work in the field of religious broadcasts, and at that time Unitarians had had a programme once every three months. Once the New Zealand Broadcasting Service had been formed, however, the whole question of religious broadcasts had been handed over to the Council of Christian Congregations. This body spoke with weight and authority for all orthodox churches, and there was no appeal against its decision to exclude Unitarians from membership and from participation in radio broadcasting. Mr. Moore considered that the society formed should be one of Unitarians, but whose aim should be that of *leadership* of other bodies in the formation of an organization to speak with weight and authority for all liberal religion in the face of the Council of Christian Churches, not in controversial opposition, but in the provision of an avenue for the expression of a point of view in an organized fashion.

"In many ways this statement from one person present provided a summary of the general opinion, and, although there were other comments of an individual nature, the decision to formulate the New Zealand Society of Unitarians was unanimous.

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"Another point raised after the motion had been carried was whether Unitarians are entitled to, or whether they ought

to, call themselves Christians. The chairman asked the present Auckland Minister to comment upon this question in his ministerial capacity. After making the usual reservation that no one Unitarian can speak with authority on behalf of any other, Mr. Wilsie gave his opinion that, in general, the two terms are considered to have no necessary relationship to each other. Although there was no verbal comment following this, it was clear that the statement had been received with relief, and it is probably indicative of possible future development that the people present preferred not to be drawn on to one side or the other of what they possibly consider to be an out-dated label.

During further discussion upon the objects of the society, there was a full discussion upon many points, one being that the aim of the society must always be to support other groups and not to proselytize. There was an appeal for simplicity and breadth of ideas to encourage the support of many people who, neither belonging to churches at present nor being attracted by intellectualism, felt the need of religion in its most liberal sense. Another member felt that one of the prime needs was to provide an opportunity for the development of individual potentialities within the framework of fellowship. Yet another speaker made a stirring appeal for action, emphasising that fellowship provided not only comfort but also stimulus towards activity and progress.

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"The discussion was finalized by the unanimous passing of a resolution that the objects of the society would be as follows, with the proviso that elected officers might alter the wording to broaden, but not to restrict, the meaning:

"To strengthen the cause of Unitarianism in New Zealand, embracing these ideals and aims:

We cherish beliefs, but we do not formulate them as a settled creed, nor claim for them the authority of a final statement of truth. In the conviction that the dogmatic spirit is fatal to progress, we seek no complete uniformity of religious or other belief, but welcome to our open fellowship all who share spiritual ideals and practical aims.

In things essential, Unity.

In things doubtful, Liberty.

In all things, Fellowship and Love.

Life, not creed, the bond of union.

Freedom of reason and conscience in the search for Truth, unfettered by authority or tradition.

Fellowship the wide world over, on these principles, between men and women of differing creeds, races, and faiths.

"There was a notable statement upon the necessity of real racial mutual appreciation. In this country we enjoy a somewhat flattering reputation for the treatment of our minority coloured races, but in many otherwise estimable societies and groupings there exists an attitude of superiority and even condescension on the part of those of European descent towards dark-skinned people. The speaker made a strong appeal for emphasis that this would not be the case in the new society, and the meeting acclaimed his views by applause."

AUTHORITY AND THE BIBLE

By Harold Scott

(Mr. Scott is the minister of the Unitarian Church, Salt Lake City, Utah, U.S.A. The following article, slightly edited, is taken from a booklet recently published by him, "Our Bible Heritage".)

THE idea of a written revelation to mankind of the will of deity was common in antiquity. The Jews had their Law, and later their Prophets and Writings, and the Greeks their Sibylline books. During the first Christian centuries the people felt the need of such a positive objective word from deity. They were terribly afraid. They lived in a world of spirits. Gods peeped down on them from above. Demons peered up at them from beneath. The stalwart humanism of the classical Greek age had disappeared. The world appeared evil. The course of history seemed to justify pessimism. These people knew nothing of economic cycles. Every year was an economic depression. It was a sick world into which Christianity was born and in which it won its first victories. Christianity came as an apocalyptic hope. As that waned, Christians, like other thoughtful people, cast about desperately for assurance. A written assurance from which the learned might read, and perhaps the most humble might reverently touch, would be of inestimable comfort.

By A.D. 100 both written and oral traditions must have differed greatly. These differences must have indicated need for harmonization and integration. Churches had been established with bishops, elders, and deacons. "What shall we teach, what is the truth?" must have been questions that insistently pressed themselves upon these men. The Christianity of the free spirit was becoming institutionalized. The need of an authoritative standard was felt.

Had there been no other reason for setting up a canon, the heresies and fanaticisms of the second century would have made it necessary, if the new religion was not to dissipate itself in individualism. The most powerful of these heresies was called Gnosticism. By A.D. 100 it was threatening that part of the church that considered itself to be orthodox and apostolic. In brief Gnosticism was a mystical escape from evil earth and evil flesh to unity with a good God. Towards the end of the second century Montanism became a threat. This movement, though never officially branded as heresy by the church, claimed the Holy Spirit as the only authority, and was much absorbed in the hope of another coming of Christ. The excesses of this group emphasized the need of a canon that might be objective and limited.

The Christians from the first accepted the Old Testament (including apocrypha) in the Greek language as a canon. They felt Christianity was the fulfilment of Jewish prophecy, that they were the righteous remnant, the true Israel. But the Old Testament was the Scripture of another and vastly different religion! Yet the Old Testament was divinely inspired! Could Jehovah inspire two different religions by the same Scripture? The Christians found a way. They claimed the Jews did not rightly interpret the Old Testament. The right method was allegorical. This called for a new technique, and the work of the wise in this matter was eagerly sought and read in the churches. Examples are common enough, but two that are well-known are I Cor. 10 : 1-11 and Gal. 4 : 22-30.

The very reading in the churches of the writings of the early Christians along with the Old Testament tended to give the former the prestige of the latter. Likely not many generations had to pass before there was little difference in the mind of the common people between the authority of the Old Testament and the newer readings. Yet, as late as A.D. 150 Justin the Martyr felt that only the Old Testament and the words of Jesus were inspired.

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Paul claimed to be guided by the Holy Spirit; but is careful at some points to absolve the Spirit from responsibility for his private opinions (See I Cor. 7 : 25-26; II Cor. 11 : 17). He appeals to reason and an allegorical interpretation of the Old Testament for his authority.

The pastoral letters addressed to Timothy and Titus appear to be meant to be authoritative to those to whom they were addressed, but there was probably no idea that they would become a part of an infallible or even authoritative corpus for the whole of Christendom.

The gospel according to Mark makes no claims for authority for itself. Matthew and Luke, both based on Mark, freely change about material as desired, which hardly would have been done if it had been felt it was divinely authoritative. The gospel according to John is the effort to restate Christian theology in universal terms. Previous Christian writings are changed about in masterful fashion which would not have been the case if they had been considered sacred and final in authority.

Before the appearance of the gospel according to John there had appeared a book that claimed to be supernaturally dictated and completely authoritative. It is the so-called Apocalypse of John, or book of Revelation. A curse is laid

on anyone who changes it in any way. Thus the most reckless claims of Bible worship find ground in one book of the canon. However, to the credit of the eastern church, the book of Revelation was permitted in the canon only as a courtesy to the western church. There was no dearth of early Christian writings that made the most extravagant claims as being divine revelation. It is to the credit of the church that of these, through the test of time, only the book of Revelation found permanent lodgement in the canon.

ONE HUNDRED YEARS

From Carpenter's Shop to Unity Church

DURING the week January 4 to 11, Unity Church, Sheffield, celebrated the completion of one hundred years of virile witness to liberal religion. Preparations had long been in hand, and the Centenary Bazaar (£320) held on November 15 with the Mistress Cutler, Lady Pickworth, as Opener, and Mr. C. H. Dolphin as Chairman, marked the commencement of the period during which enthusiasm for the celebration kept mounting among the members.

The cause was born on January 9, 1859, in a disused carpenter's shop. It was the result of missionary enterprise by the Rev. Dr. Brooke Herford, Minister of Upper Chapel, and some of his lay folk. The congregation soon invited the Rev. J. Page Hopps to be the first minister, and on July 17, 1861, opened Upperthorpe Chapel. There, good work was done, but in 1915, during the ministry of the Rev. A. H. Dolphin, the congregation moved to the present handsome building, Unity Church, where many who were brought up in the original chapel still worship.

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Sunday, January 4, was the first day of the celebrations. Morning service, meant in particular for young folk and the uniformed organizations, was conducted by the minister, the Rev. E. D. Davies. In the evening the sermon was given by the President of the General Assembly, The Rt. Hon. J. Chuter Ede, and despite a severe cold he was able to deliver a stirring message, reminding the congregation of the heritage of liberty committed to their care. Thursday, January 8, brought Professor W. H. G. Armytage, of Sheffield University, to speak on the exciting local background of the years in which the cause was established. Head of the Department of Education at Sheffield University, the speaker was well acquainted with the educational and social contribution of our movement to the life of the nation.

Friday, January 9, saw Unity Hall full to capacity for the Centenary Dinner, an unusual venture in congregational life. Arrangements for the occasion were made by the Treasurer, Mr. Arnold Graves, and the hall was transformed into a place of dignified splendour. Presiding at the dinner was Mr. C. H. Dolphin, son of the late Rev. A. H. Dolphin, and the chief guest was the Lord Mayor, Alderman J. W. Holland, who was accompanied by the Lady Mayoress.

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His Worship spoke in generous terms of the contribution made by the congregation to the life of the community, and thanks were expressed to him by Mr. Arnold Graves. Then followed a long list of speakers. The Rev. G. S. Whitby spoke on behalf of Upper Chapel, the mother church; Mr. T. Hutchinson, President of the District Association, conveyed greetings for his organization; Mr. A. A. Hartley, President of the National Men's League, and also secretary of the church, conveyed greetings in his presidential capacity; Mrs. E. D. Davies spoke as President of the Sheffield and District Women's League; Mr. H. E. Fishburn brought greetings from the Attercliffe congregation, and indicated how a former Unity minister, the Rev. J. Ellis, helped to found the congregation of which he had been chairman for so many years; and Dr. Edward Bramley, Sheffield Unitarianism's youthful octogenarian, spoke as Chairman of Trustees. The Rev. Leonard Short, prevented by the weather from being present, wrote of his association with the cause as teacher and member during his early days, and pointed out how the warm welcome given by the congregation to his brother, the Rev. H. Fisher Short, had been responsible for nine members of the Short family entering the Unitarian ministry. Former ministers able to be present and who gave greetings were the Rt. Rev. J. W. Dyer (Killinchy) and the Rev. J. A. Kennedy (Norwich). The Revs. S. Mossop and L. J. Hines, former ministers unable to be present, sent greetings which were read by the secretary, and the Rev. F. Sokell (Fulwood) and Mr. T. H. Jones, Lay Pastor at Stannington, also spoke on behalf of their congregations. The evening was brought to a close by an address by the present minister of the church, the Rev. E. D. Davies. The Church Committee were responsible for a young folk's party on Saturday, January 10, and on the following Sunday, the week's celebrations came to a close. The morning service was conducted by the Rt. Rev. J. W. Dyer, and the evening service by the minister.

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The wintry weather experienced during the period did not weaken enthusiasm and only kept away the sick and a few of the elderly. Indeed, the snow which had fallen only served to enhance the beauty of the building which had been floodlit for the occasion.

Press coverage was good and was perhaps stimulated by the fact that the Rev. E. D. Davies had a few weeks previously attracted much controversy in the *Sheffield Star* by his criticism of a two weeks' evangelistic campaign in the city. Inspired by its recent celebrations and with a vigorous congregational life, Unity Church commences its second century of witness and worship with confidence and courage.

ANOTHER LIGHT ON MARTINEAU

By Frederick T. Wood

THE facts are taken from a recent work by an American scholar, Professor Charles H. Shattuck, of the University of Illinois,[1] on the relations between the actor-producer W. C. Macready and the well-known novelist and playwright, Sir Edward Bulwer-Lytton, now probably best remembered for the novel *The Last Days of Pompeii*.

Macready visited Bulwer-Lytton at the latter's home at Knebworth, in Hertfordshire, on August 3 and 4, 1950. There was a certain poignancy in the visit, for it was the first time the two friends had met since the death from consumption, some few months earlier, of Macready's 19-year-old daughter Christina. On the second day, they went walking together and, according to an entry in Macready's diary, spent the time "discoursing on religion, the immortality of the soul, youth, marriage, and much interesting matter". In the course of their conversation, Macready mentioned a work of Martineau by which he had been greatly impressed, and which he begged his friend (who held rather rigidly orthodox opinions) to read. There is no mention of which work it was, and Professor Shattuck fails to throw any light upon the subject, though it must obviously have been one of the early ones, possibly the *Rationale of Religious Inquiry*.

Two days later, on August 6, in a letter addressed from 5 Clarence Terrace, Regent's Park, Macready writes to Bulwer:

"On my leaving Knebworth, which I did most reluctantly, I wrote directly for the book I enclose to you—that which I spoke of in the interesting conversation of our morning walk. If I were to tell you how anxious I am that you should be touched by it as I have been, you would say something pleasant of it to gratify me, but I prefer the truth. Our various differences of thought and feeling make it impossible that we should agree exactly in judgment; and yet these churchmen would chain down every living soul each to his own particular and different belief! The book I think to be purely Christian. But I shall become apparently as zealous on one side as those to whose exclusiveness I so object."

Bulwer, with his ingrained orthodoxy, was apparently not greatly impressed, and told his friend so, for on September 17 of the same year we find Macready writing to him from the George Hotel, Perth, as follows:

"I am almost sorry that I raised your expectations so high in regard to Martineau; and yet I hold him, meagre my disappointment in your estimation of him, with all the strength of gratitude. I admit occasional indulgence in figure, better refrained from, and once or twice I have noticed obscurity of expression, but his faith seems to me to impart its own enthusiasm, and I have never yet

met with any divine who so well discharges the duties of his agency, who invites to him those who labour and are heavy-laden, that he may give them rest. Devout episcopalians who have failed to find rest of spirit from the writings of their own teachers have to make acknowledged their gratitude to Martineau. . . . The Fathers I have never read, and the extracts I have met with from them do not tempt me further. But I will resume these matters for Knebworth Park if you should be welcoming the flowers of spring there."

Whether the discussion was ever resumed on Macready's next visit to Knebworth, we do not know, but the episode provides an interesting sidelight upon the impact of Martineau upon his age.

[1] *Bulwer and Macready. A Chronicle of the Early Victorian Theatre.* Edited by Charles H. Shattuck. (Urbana: University of Illinois Press, 1958. $5.75.)

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

Correction

It has been pointed out to us by the Rev. Phillip Hewett, of Vancouver, that the prayer attributed to him, which appeared in our issue of December 20, was not composed by him, but was an adaptation made by him from another source.

Integrity

SIR,—Although I think John Rowland, in his comment on "Unitarians and Christmas", expressed the feelings of many in not being garrulously about what we sing at Christmas—after all, why shouldn't we enjoy a good sing—there is another side. It is integrity. Your first correspondent on the subject, Dr. Green, may find it easy enough to adjust himself to angels and heavenly choirs for the occasion, but some of us cannot. We have our doubts. There is no need to push doubts to the point of destroying what is beautiful and generally accepted, nevertheless hesitancy is there. May I say that your Christmas numbers gave the impression of integrity, and I appreciated the effort very much.—Yours,

Manchester. *Arthur Stanmore.*

"Working Class"

SIR,—I consider that the weakest possible argument to be used over stipends today is to quote a congregation as being "working class". They are the new rich—having completely outstripped the professional and business people.

I knew Swansea in the pre-war years, and in those days "working class" meant near poverty and public assistance, but not today.

Let us be honest. Any working-class congregation today can amply afford a reasonable salary for their minister.—Yours,

Cambridge. *W. G. Hicks.*

[*This correspondence is now closed.*—EDITOR.]

Expelled From A Unitarian Church

A long letter has been received from Mr. Harthopf, one-time secretary of the Melbourne Unitarian Church, Australia. It seems to concern a principle fundamental to the word Unitarian. Without prejudice to what further may be said about the matter, we think it desirable to print a portion of Mr. Harthopf's letter.

★

"I have never been able to get any specific written statement from the Committee as to why I have been expelled. I can only assume it is because I refuse to accept the political line laid down by the leadership and because I publicly challenged those who had proclaimed their concern about human rights in connection with the Rosenbergs to also have something to say about human rights in the case of Imre Nagy and the other Hungarian leaders who were killed without any public trial at all.

"Under the circumstances, though my right to appeal was guaranteed by the Church Rules I had nothing specific on which to base my appeal. I could only appeal on general grounds. I said I had joined the Melbourne Unitarian Church and served for two years as Secretary because I believed the Church stood for freedom of speech, tolerance and co-existence and a concern for human rights. I went on to say how, when disagreement arose over Hungary, the Committee started to suppress everything which did not conform to the majority political line. The subject of Hungary was banned from the *Beacon* (a paper published by the Melbourne Unitarian Church—Ed.). The democratic *Beacon* board was liquidated and the *Beacon* put under one-man control. The Unitarian Extension Committee was disbanded, the writing and discussion groups were closed up. Finally, the Woman's Page, the second most popular feature in the *Beacon* was discontinued and complete conformity imposed on the Melbourne Unitarian Church.

"I told the meeting that I, personally, had been a socialist and a humanist most of my life. I have every sympathy with the Communist countries. But I cannot believe that any just cause can be aided by suppression of discussion and concealment of facts. If a cause was not able to stand up to criticism it is time to look for a better one.

"I concluded by appealing to the leadership of the Melbourne Unitarian Church to put their professions about tolerance and co-existence into practice. For my part there was no personal ill feeling, and if the Rev. Victor James and the Committee would then and there shake hands and discuss our differences in a friendly spirit I would be only too glad to do so.

"However this appeal, like previous ones, was ignored. In the discussion which followed several members claimed that Hungary should not be discussed as 'we do not know the facts'. Another member asked why, if this were so, the Committee had been regularly selling the Soviet version of the Hungarian uprising in the Church Hall after Service. This question was also ignored. In his contribution the Rev. Victor James stated that I had chosen again and again to disregard the rules of the Church. As I was only allowed to speak once at the meeting I have written to the Rev. Victor James asking him to put this statement into writing and to give at least one specific example to justify the statement. I have had no reply to this letter nor to a previous letter which I sent under similar circumstances.

"The meeting, as expected, gave a majority vote in support of the action of the Committee in expelling me from the Melbourne Unitarian Church. However, the number of members of long standing who did not attend the meeting was most noticeable. After this vote had been taken the hope was expressed that this would mean the end of any more letters from myself. It is strange that those who talk so much about the folly of trying to pretend that places like Communist China do not exist are so ready, when it suits them, to do themselves exactly what they condemn in others.

"During the coming months, as the disintegration of various sectarian political movements (both right and left wing) is accelerated by events there will be many cries for unity. Not a unity of spirit but a mechanical unity of no disagreement and no criticism of the leadership. Appeals will be made to the faithful to rally round the cause as never before.

"The truth is that MacCarthyism and Stalinism are both dying and both for the same reason. The people's revolt against Stalinism in Hungary, and the people's revolt—equally profound though without bloodshed—against MacCarthyism in America, are both parts of the same pattern. In America today people can say what, four years ago, would have cost them their jobs. In the Soviet Union people like Dudintsev and Pasternak can no longer be completely suppressed.

"Intelligent and responsible people all over the world are now saying that we cannot afford another war, that the West must face up to the reality of Communist China, that the economic system of the Communist countries must be studied seriously and without bias. In this new situation the people who have a blind emotional hatred of the Communist countries *and* those people who have a blind emotional hatred of everything outside the Communist countries are equally an impediment to unity and progress.

"I, personally, believe that Unitarianism, with its tradition of free inquiry, its lack of dogma and its stress on ethical living, can play a most useful part in the new world atmosphere. No member of any Unitarian congregation is required to subscribe to any dogma, but in my opinion the Melbourne Unitarian Church is, in fact, imposing a dogma on its members. This dogma is not belief in the infallibility of God or Pope, but it is belief in the infallibility of Moscow and Peking. I freely concede the right of any person to believe in God or Moscow or both or neither. I do not concede the right of others to impose their beliefs on the minority in an organization which is founded on the principle of open inquiry.

"Until I was expelled from the Melbourne Unitarian Church I tried to discuss these matters with fellow members. Since the Committee has expelled me I have no longer the rights or the obligations of a member. As a Unitarian I consider the whole affair is now a matter of public interest and concern.—Yours,

Melbourne. *R. Harthopf.*

THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 25, 1959

ABERDEEN, Unitarian Church, Stone Street, 11 and 6. Rev. W. B. TAVENER
ABERYSTWYTH, New Street, Meeting House, 11. Mr. SYDNEY HERBERT
ALTRINCHAM, Dunham Road Chapel, 11. Rev. G. J. PRICE, 6.30, Rev. A. W. VALLANCE
AMPTHILL, Unitarian Church, Knotty Road, 11.15 and 3. Rev. B. GILL
APPLEY, Unitarian Chapel, Manchester Road, 6.30. Supply
BATH, Trim Street Chapel, Unitarian, 6.30. Rev. S. SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.20 and 7. Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7. Dr. H. J. MCLACHLAN
BIRCH GREEN (nr. Skelmersdale), Unitarian Church, 11. Rev. F. HANKINSON
BILLINGSHURST Free Church, High Street, 11. Mr. L. G. BATEN
BIRKENHEAD, Unitarian Church, Borough Road, 6.30 (February 1) Supply
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30. Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hope Street Mission, Small Heath, 6.30. Dr. D. ARTHURHALL
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30. Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30. Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30. Rev. E. SHOPWELL PRICE
BOLTON, Unity Church, Deane Road, 10.30 and 6.30. Rev. ARTHUR J. LOYD
BOLTON, Walmsley, 3.15, and Halliwell Road, 6.30. Rev. KENNETH WORSLEY
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30. Rev. HARVEY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11. Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15. Rev. J. B. PEARSON
BRADFORD, Town Hall Square, 10.45 and 6.30. Rev. FRANK A. PRESTON
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 4.30. Rev. WM. MILLAR
BRIDPORT, Unitarian Chapel, 11 and 6.30. Rev. O. RANDALL JONES
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30. Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30. Rev. A. H. BEETLES
BRISTOL, Oakfield Road, 11. Rev. A. H. BEETLES, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3. Rev. L. HALLWORTH
BURY, Bank Street, 11 and 6.30. Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6. Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 6.30. Mr. ARTHUR WILSON
CHATHAM, The Church of the Great Commission, Hammond Hill, 3, Mr. JOHN PICKERING
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 10.30, Sunday School, 11 and 6.30. Rev. JOHN M. QUIRK
CHESTER, Matthew Henry's Chapel, Trinity Street, 11. Mr. R. G. JONES, 6.30, Mr. E. E. LLOYD
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30. Rev. ERNEST SHAW
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30. Rev. KENNETH TOPPIN
COVENTRY, Great Meeting House, Hales Street, 11 and 6.30. Rev. E. H. MORRIS
CREWE, Free Christian Church, Ranch Street, 6.30. Supply
CRIPPLEGATE, Unitarian Church, Hornsey Street, 11 and 6.30. Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11. Rev. J. P. CHALK
DEVIZES, Wilcox Street Chapel, 11, Children's Chapel, 6.30. Rev. FRED COTTER
DIDSBURY, Prior Croft Unitarian Chapel, 6.30. Supply
DITCHLING, Old Meeting House, 10.45. Rev. RAYE VINEY
DONCASTER, Free Christian Church, Hall Gate, 11. Rev. E. A. DAVIES, 6.30, Rev. E. D. DAVIES
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30. Rev. PHILIP C. WHITEMAN
DUBLIN, Stephen's Green, West, 11.30 and 7.30. Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30. Rev. NORMAN KIRKHAM
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30. Rev. S. P. WHITEHOUSE
DUNDEE, Unitarian Church, 53 Constitution Road, 11. Supply
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30. Rev. BRUCE FORDLOW
EXETER, George's Chapel, South Street, 6.30. Rev. Dr. F. D. MAYER-ELLIGER
GEE CROSS, Hyde Chapel, 11 and 6.30. Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11. Mr. THOMAS FORSYTH
GLOSSOP, Hilsdon Street, 2, Sunday School, 10.45 and 6.30. Rev. W. H. CRISSELL
GLOUCESTER, Barton Street, 3. Rev. J. M. QUIRK
GUILDFORD, Ward Street Church, 11.15. Rev. R. NICOL CROSS
HALE CHAPEL, Hale Barns, 10.45. Rev. A. W. VALLANCE, 6.30, Rev. MILES WILLIAMS
HALIFAX, Northgate End, 3. Mr. C. E. HALL
HARTWICH, Free Christian Church, South Terrace, 11 and 6.30. Rev. DUNBAR HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6. Supply
HORSHAM, Worthing Road, 11. Rev. J. MARVIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6. Rev. J. B. TONKIN
HULL, Park Street Church (Unitarian), 6.30. Rev. ERNEST PEARS
KENDAL, Market Place, Unitarian Chapel, 6.30. Rev. T. M. WARDLE
KIDDERMINSTER, New Meeting House, 11 and 6.30. Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11 and 6.30. Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30. Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30. Rev. BRIAN GOLLAND,
LEICESTER, Narborough Road, 11, Regent Church, 6.30. Mr. C. V. WALTON
LEICESTER, The Great Meeting, Bond Street Street, 11 and 6.30. Rev. LEONARD MARTIN
LEWES, Westgate Chapel, 11. Mr. C. S. BEARD
LINCOLN, High Street, Unitarian Chapel, 6.30. Rev. H. W. KENDALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30. Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 11. Rev. C. A. PIPER
LIVERPOOL, Domestic Mission, Mill Street, 6.30. Rev. J. KEIR MORRISH
LIVERPOOL, Gateacre Chapel, 11. Rev. STANLEY R. BUTLER, 6.30, Rev. C. A. PIPER
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30. Mr. E. E. LLOYD
LIVERPOOL, Hope Street, 6.30. Rev. S. R. BUTLER
LIVERPOOL, Ullet Road, 11 and 6.30. Rev. E. B. SMART
LONDON, Ball Street, Edgware Road, 6. Rev. WALTER M. LOYD
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. JOHN WILSON
LONDON, Brixton, Effra Road, 11. Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30. Rev. GRAHAM SMITH
LONDON, Forest Gate, Upton Lane, 6.30. Rev. T. E. DALTON
LONDON, Golders Green, Hoop Lane, 11, Mr. M. THORNCROFT, 6.30, Mr. GRENVILLE NASH
LONDON, Hackney, New Gravel Pit Church, Clarence Place, 6.30. Rev. RALPH E. GRIMMER (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11. Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11. Miss M. K. GARDY
LONDON, Hoxton, High Road, 11. Rev. T. E. DALTON, 6.30. Rev. E. G. GREEN
LONDON, Islington, Upper Street, 6.30. Rev. A. V. FOX
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11. Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11. Rev. H. TAYLER
LONDON, Leytonstone, Low Bridge Road, Kenrin Green, 6.30. Rev. A. PEACOCK
LONDON, Mansford Street Church, Bethnal Green, 6.30. Rev. DUDLEY BUTLAND
LONDON, Richmond Free Church, Ormond Road, 11. Rev. WALTER M. LOYD
LONDON, Stamford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30. Dr. DOROTHY TARRANT
LONDON, Wandsworth Unitarian Church, East Hill, 11. Rev. ARTHUR PEACOCK (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6. Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newsham Road, 6.30. Rev. E. G. LEE
LYTHAM ST. ANNES (Arnside), Chestnut, Road, 11. Mr. J. A. RATCLIFFE
MACCLESFIELD, King Edward Street, 10.45 and 6.30. Supply
MAIDSTONE, Unitarian Church, Market Buildings, 6.30. Mrs. MURIEL HILTON
MANCHESTER, Blackley Unitarian Church, Church Lane, 6.30. Rev. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30. Dr. R. W. WELSH
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30. Rev. MAURICE HODGSON
MANCHESTER, Mission Church, Eccles, 10.45 and 6.30. Rev. W. HELA WARWOOD
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30. Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30. Mr. ALLEN KIRBY
MANCHESTER, Rawdon Street Mission, 6.30. Rev. R. L. HOPKIN
MANCHESTER, Stand Chapel, Whitefield (February 1), 10.45 and 6.30. Rev. SYDNEY H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. PHILIP M. BROWN
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30. Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30. Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MEXBOROUGH, Free Christian Church, 6.30. Rev. F. A. DAVIES
MIDDLETON, Old Road Chapel, 3.15. Rev. DAVID C. DOEL
MORETON-HAMPSTEAD, 3, and NEWTON ABBOT, 6.30. Rev. C. G. TOOPE
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30. Rev. JOHN STORER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6. Rev. JOHN MATHER
NORTHAMPTON, Kettering Road Church, 11, Mr. A. W. KERRY
NORWICH, Octagon Chapel, Colegate, 11. Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30. Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30. Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30. Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30. Rev. H. L. SHORT
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6. Rev. L. HALLWORTH
PARK LANE CHAPEL, near Wigan, 11 and 6.30. Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30. Rev. E. H. KEMBLEY
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30. Rev. J. W. DURRELL
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30. Mr. J. R. STURGESS
PRESTON, Unitarian Chapel, Church Street, 6.30. Mrs. J. MERRIFIELD
RINGWOOD, Hants., The Meeting House, 6.30. Rev. FRANCIS TERRY
RIPPONDEN CHAPEL, Nr. Horwich, Lancs., 3. Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6. Rev. P. W. BARR
ROTHERHAM, Church of Our Father, 10.45 and 6.30. Rev. E. PHILLIPS
SALE, Ashfield Road, 11. Rev. JAMES GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30. Rev. G. W. PARKINSON
SHEFFIELD (Attercliffe), 6.30. Mr. ARNOLD GRAVES
SHEFFIELD, Pidwood Old Chapel, 11. Rev. F. SORELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11 Rev. E. D. DAVIES, 6.30, Mr. D. WEBSTER
SHEFFIELD, Upper Chapel, 11 and 6.30. Rev. K. C. TREACHER
SHREWSBURY, High Street, Unitarian, 11 and 6.30. Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30. Rev. H. WESTAKER
SOUTHAMPTON, Church of the Saviour, London Road, 6.30. Mr. H. A. GUY
SOUTHEND-ON-SEA, Dursley Road, 6.30. Mr. J. HALLAM
SOUTHPORT, Portland Street Church, 11 and 6.30. Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30. Rev. J. B. BLACKBURN
ST. HELENS, Corporation Street, 6.30. —
STOCKTON-ON-TEES, Wellington Street, 6.30. Rev. A. D. WILLIAMS (also 11, 2nd Sunday in the month)
STOCKTON-ON, Presbyterian Unitarian Chapel, 11, Rev. C. SHEPPARD
SWANSEA, Unitarian Church, High Street, 6.30. Rev. L. BASIL SHORT (also 11, First Sunday in the month)
SWANSEA, Pentrefelin Free Christian Meeting House, 11, Supply
SWINTON, Swinton Hall Road, 10.45, Student, 6.30. Rev. P. B. GODFREY
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR
TENTERDEN, Old Meeting House, Ashford Road, 6.30. Rev. G. KERRY
TORRINGTON, Unitarian Church, 10.45 and 6. Rev. ALEC L. FOSTON
TORQUAY, Unity Church, Monpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Castle Unitarian Church, 11. Rev. S. SPENCER
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month) Dr. JEREMY GORDON
WELLABY, Memorial Church, Manor Road, 11, Devotional Service, 6.30, Mr. G. CRAIG
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, first Sunday in the month)
WHITBY, Pinnengate, 2.30, Rev. G. W. PARKINSON
WILMSLOW, Dean Row, 10.45, Rev. A. B. DOWDSWELL, STYAL, 6.30, Rev. A. B. DOWDSWELL
YORK, St. Saviourgate Chapel, 6.30, Mr. G. E. WARDLEY

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the SECRETARY, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7. Rev. CYRIL GEORGE
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian High-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FEATHERSTONE, 132 Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 13 Francis Street (off College St.) 7.15. Rev. D. W. EDMUNDS, Manse Telephone LX 3321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTERILL. Meetings as advertised.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTERILL

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. ANDRÉ CARRON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. BOWERS
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. HEWITT

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7. Mr. M. J. WILKS
WELLINGTON, Service suspended — Enquiries — Mrs. WAYTE, Tel. 41-272

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School: 7, Service, Rev. MAURICE C. RAYNER

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Deaths

Cock—On December 31, at 2 Lonsdale Road, Oxford, suddenly, Jessie Cock (sister of the late John Walter Cock), aged 87.

Taylor-Jones—On January 17, in Wilmslow, Sarah Emma Taylor-Jones, aged 99 years, dear wife of the late J. Taylor-Jones. Funeral at Dean Row Chapel on January 21.

Wright—On January 17, peacefully, after a few days' illness, Jessie Maud, widow of the Rev. C. M. Wright.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for the publication the same week. All communications must be accompanied by the name and address of the sender.

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Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

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TEL.: EUS. 7594 Editorial: EUS. 2982

A Work Camp

A small group of UYFL and Foyers joined together with Kendal Young Unitarians for a four-day work camp over the new year. Working in the Kendal Market Place Unitarian Chapel and grounds they varnished chairs, painted tables, and removed acres of ivy and weed. There was taken off to tour the local area of the Lake District, and evenings spent in discussion with local Young Friends as to the future of the church. The camp closed with a Work Camp Dance in the hall to which came young people from other church youth groups in the town—jive, cake and hot-dogs go well together, especially when you have a skiffle group. A special service was held in the newly-decorated chapel with the participation of campers, before their return home.

The Rev. Jesse Pipkin

The Rev. Jesse Pipkin, who died in the Manchester Royal Infirmary on December 28, served our churches for nearly forty years, most of which were in the Manchester district. He came into the Unitarian and Free Christian movement from the United Methodist Church, joining the Pioneer Preachers in 1902; from 1905 to 1907, he was a student at the H.M.C., Manchester; he ministered at Colne, 1907 to 1909; Bolt Lane, Manchester, 1909 to 1912; Sale, 1912 to 1918; Derby, 1918 to 1926; Leominster, 1927 to 1930; Leigh, 1930 to 1936; and again at Bolt Lane, 1936 to 1945. He possessed outstanding gifts of speech and of organizing ability; by his complete devotion to his work, he won the esteem of all the congregations he served. His earlier travels against ill health which afflicted him for many years, and he carried the burden of a domestic tragedy which at times almost overwhelmed him. His religious convictions were few, but profound, creating in him a sense of responsibility and respect, and empowering themselves in his compassion and determination to help, where possible, people, whether old, young, or middle-aged, who needed guidance and encouragement. For him, his passing is a happy release from sorrow. Those who enjoyed his friendship over the years deplore the affliction which for so long frustrated him, but they remember with joy when he bantered over with dour good humour and fun, and was called affectionately "Good Old Pip". The funeral service on December 31 at the Manchester Crematorium was conducted by his friend and colleague, the Rev. F. Collier.

C.A.P.

Jessie Cock

The congregation worshipping at Manchester College Chapel, Oxford, has sustained a heavy loss in the death, through an accident in her home, of Jessie Cock, sister of the late Rev. J. W. Cock. Like her brother, Miss Cock was a stalwart fighter for the cause of liberalism in religion and politics alike, and her robust vigour was a striking testimonial for the vegetarianism of which she was also an eager champion. For a long time president of the North Oxford Women's Liberal Club and one of the founders of the North Oxford Improvement's Guild, she will be missed by the supporters of many good causes, but it was Unitarianism which was her primary allegiance and the source of her enduring spiritual vitality. In former years she had been an enthusiastic worker for the Unitarian Mission in St. Ebbes, Oxford. Only one thing aroused her indignation, and that was what seemed to her the relative apathy of her many of her fellow liberals. A large congregation assembled in the College Chapel for the service on January 8, which was conducted by the Rev. H. L. Short, the address being given by the Principal; many of the congregation also attended the committal service at the Crematorium, which was conducted by the Principal.

L.A.G.

London District Provincial Assembly

QUARTERLY MEETING AND SERVICE
ROSSLYN HILL CHAPEL, HAMPSTEAD

Saturday, January 31

3.00 p.m.—Service conducted by the Rev. Graham Short, B.A.

4.00 p.m.—Tea (price 1s. each).

4.45 p.m.—Meeting. The District Minister: "America, 1958 — Impressions and Appreciations".

5.45 p.m. (approx.). L.D.P.A. Council Meeting.

Holidays Abroad

SEEK THE SUN IN UNITARIAN FELLOWSHIP: Oslo and the Sognefjord (June 15-27); Interlaken, Berne, Geneva (August 9-22); Lugano and Italian Lakes (September 20-October 3). Less travellers welcome. Nothing strenuous. Excellent hotels. Write: Rev. Parkinson, 38a, Westbourne Grove, Scarborough.

Miscellaneous

WANTED—A copy (ILLUSTRATED) of "Hymns in Prose" for Children by one anonymous, Mrs. Barbauld. John Lawland, 114 Swan Court, Floral Street, S.W.3.